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There is in all created beings an inconceivable light by which all good acts are performed, and in it as in a immortal essence is comprised whatever has been past, is present, or will be hereafter.—*Hindu Wisdom.*

Give to him that asketh.—*Udanavarga, 20-15.*

He delights in giving so far as he is able.—*Questions of King Milinda, B. 4, c. 1, s. 9.*

# THE PATH.

VOL. VII. MARCH, 1893. NO. 12.

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## Seven Years Gone.

THE PATH was started in April, 1886, and with this month completes the first seven years of its life. Many things have happened here in these years.

In April, 1886, we had no sectional organization here; by the next year our organization was completed and became the model for Europe and India. No Headquarters existed then; to-day we have the large General Headquarters in New York, with smaller local ones in San Francisco, Chicago, Boston, Washington, and elsewhere. Our literature included few books; now enquirers are assisted by many works from the pens of many Theosophists. For some time after 1886 ridicule was our portion day by day; but now Theosophy is a familiar word, our books are constantly sought, our ideas have affected general literature. Even the worthless novels which stream weekly from the press try to catch readers by introducing *quasi*-occult ideas and superphysical phenomena. The newspapers which are written to sell and which used, at the most, to fill a corner with a jeer at the Theosophical cranks, now send their brightest reporters to interview any Theosophical speaker visiting their town, because their public wants to know what the Theosophist has to say. Considering the oppos-

ition, much has been effected toward the end in view, that is, to break down materialism, revive spirituality, and create a nucleus for a Universal Brotherhood.

The era of apostolic work has come in since we first opened the PATH. Then no one was speaking for Theosophy in America. To-day there is the lecturer on the Pacific Coast going up and down the land; Bro. Claude F. Wright making extended tours as far West from the Atlantic as Kansas City; several members of the New York and Brooklyn Branches lecturing in cities of adjacent States; and last, but not least, we have secured since 1886 the interest, efforts, abilities, voice, and pen of Annie Besant. Seven years have seen many things with us. We salute the Brethren!

# Aphorisms on Karma.

THE following, among others not yet used, were given to me by teachers, among them being H. P. Blavatsky. Some were written, others communicated in other ways. To me they were declared to be from manuscripts not now accessible to the general public. Each one was submitted for my judgment and reason; and just as they, aside from any authority, approved themselves to my reason after serious consideration of them, so I hope they will gain the approval of those my fellow workers to whom I now publish them. WILLIAM Q. JUDGE.

APHORISMS.

(1) There is no Karma unless there is a being to make it or feel its effects.

(2) Karma is the adjustment of effects flowing from causes, during which the being upon whom and through whom that adjustment is effected experiences pain or pleasure.

(3) Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly.

(4) The apparent stoppage of this restoration to equilibrium is due to the necessary adjustment of disturbance at some other spot, place, or focus which is visible only to the Yogi, to the Sage, or the perfect Seer: there is therefore no stoppage, but only a hiding from view.

(5) Karma operates on all things and beings from the minutest conceivable atom up to Brahma. Proceeding in the three worlds

of men, gods, and the elemental beings, no spot in the manifested universe is exempt from its sway.

(6) Karma is not subject to time, and therefore he who knows what is the ultimate division of time in this Universe knows Karma.

(7) For all other men Karma is in its essential nature unknown and unknowable.

(8) But its action may be known by calculation from cause to effect; and this calculation is possible because the effect is wrapped up in and is not succedent to the cause.

(9) The Karma of this earth is the combination of the acts and thoughts of all beings of every grade which were concerned in the preceding Manvantara or evolutionary stream from which ours flows.

(10) And as those beings include Lords of Power and Holy Men, as well as weak and wicked ones, the period of the earth's duration is greater than that of any entity or race upon it.

(11) Because the Karma of this earth and its races began in a past too far back for human minds to reach, an inquiry into its beginning is useless and profitless.

(12) Karmic causes already set in motion must be allowed to sweep on until exhausted, but this permits no man to refuse to help his fellows and every sentient being.

(13) The effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects.

(14) In the life of worlds, races, nations, and individuals, Karma cannot act unless there is an appropriate instrument provided for its action.

(15) And until such appropriate instrument is found, that Karma related to it remains unexpended.

(16) While a man is experiencing Karma in the instrument provided, his other unexpended Karma is not exhausted through other beings or means, but is held reserved for future operation; and lapse of time during which no operation of that Karma is felt causes no deterioration in its force or change in its nature.

(17) The appropriateness of an instrument for the operation of Karma consists in the exact connection and relation of the Karma

with the body, mind, intellectual and psychical nature acquired for use by the Ego in any life.

(18) Every instrument used by any Ego in any life is appropriate to the Karma operating through it.

(19) Changes may occur in the instrument during one life so as to make it appropriate for a new class of Karma, and this may take place in two ways: *(a)* through intensity of thought and the power of a vow, and *(b)* through natural alterations due to complete exhaustion of old causes.

(20) As body and mind and soul have each a power of independent action, any one of these may exhaust, independently of the others, some Karmic causes more remote from or nearer to the time of their inception than those operating through other channels.

(21) Karma is both merciful and just. Mercy and Justice are only opposite poles of a single whole; and Mercy without Justice is not possible in the operations of Karma. That which man calls Mercy and Justice is defective, errant, and impure.

(22) Karma may be of three sorts: *(a)* Presently operative in this life through the appropriate instruments; *(b)* that which is being made or stored up to be exhausted in the future; *(c)* Karma held over from past life or lives and not operating yet because inhibited by inappropriateness of the instrument in use by the Ego, or by the force of Karma now operating.

(23) Three fields of operation are used in each being by Karma: *(a)* the body and the circumstances; *(b)* the mind and intellect; *(c)* the psychic and astral planes.

(24) Held-over Karma or present Karma may each, or both at once, operate in all of the three fields of Karmic operation at once, or in either of those fields a different class of Karma from that using the others may operate at the same time.

(25) Birth into any sort of body and to obtain the fruits of any sort of Karma is due to the preponderance of the line of Karmic tendency.

(26) The sway of Karmic tendency will influence the incarnation of an Ego, or any family of Egos, for three lives at least, when measures of repression, elimination, or counteraction are not adopted.

(27) Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter

the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.

(28) No man but a sage or true seer can judge another's Karma. Hence while each receives his deserts appearances may deceive, and birth into poverty or heavy trial may not be punishment for bad Karma, for Egos continually incarnate into poor surroundings where they experience difficulties and trials which are for the discipline of the Ego and result in strength, fortitude, and sympathy.

(29) Race-Karma influences each unit in the race through the law of Distribution. National Karma operates on the members of the nation by the same law more concentrated. Family Karma governs only with a nation where families have been kept pure and distinct; for in any nation where there is a mixture of family —as obtains in each Kaliyuga period—family Karma is in general distributed over a nation. But even at such periods some families remain coherent for long periods, and then the members feel the sway of family Karma. The word "family" may include several smaller families.

(30) Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought.

(31) Egos who have no Karmic connection with a portion of the globe where a cataclysm is coming on are kept without the latter's operation in two ways: *(a)* by repulsion acting on their inner nature, and *(b)* by being called and warned by those who watch the progress of the world.

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# Devachan.

A CORRESPONDENT writes to say that there seems to be some confusion or contradiction in theosophical literature and among theosophical writers in respect to the length of time a person stays in Devachan, and cites the statement by Mr. Sinnett that the number of years is 1500, while I am quoted as giving a shorter time. Two things should be always remembered. First, that Mr. Sinnett in writing on Devachan in *Esoteric Buddhism* was repeating his own understanding of what Mme. Blavatsky's

teachers had communicated through her to him—a copy of each letter being kept and now accessible, and he might very easily make an error in a subject with which he was not at all familiar; second, that only the Adepts who gave out the information could possibly know the exact number of years for which any course of life would compel one to remain in the Devachanic state; and as those Adepts have spoken in other places on this subject, the views of Mr. Sinnett must be read in connection with those superior utterances.

There is in reality no confusion save in the way different students have taken the theory, and always the mistakes that have arisen flow from hastiness as well as inaccuracy in dealing with the matter as a theory which involves a knowledge of the laws of mental action.

In *Key to Theosophy*, p. 143, 158, H. P. B. says, "The stay in Devachan depends on the degree of spirituality and the merit or demerit of the last incarnation. The *average* time is from 1000 to 1500 years." . . . "Whether that interval lasts one year or a million."

Here the average time means "the time for the average person who has any devachanic tendencies," for many "average persons" have no such tendencies; and the remark on p. 158 gives a possible difference of 500 years. This is exactly in accord with the theory, because in a matter which depends on the subtle action of mind solely it would be very difficult—and for most of us impossible—to lay down exact figures.

But the Adept K. H., who wrote most of the letters on which Mr. Sinnett's treatment of Devachan was based, wrote other letters, two of which were published in THE PATH, in Vol. 5 in 1890, without signature. The authorship of those *Notes on Devachan* is now divulged. They were attributed to "X." He says:

"The 'dream of Devachan' lasts *until Karma* is satisfied in that direction. In Devachan there is a gradual exhaustion of force.

"The stay in Devachan is *proportionate to the unexhausted psychic impulses* originating in earth life. Those whose attractions were preponderatingly material *will be sooner brought back* into rebirth by the force of Tanha."

Very clearly in this, as was always taught, it is stated that the going into Devachan depends upon psychic (which here means spiritual and of the nature of soul) thoughts of earth life. So he who has not originated many such impulses will have but little basis or force in him to throw his higher principles into the Devachanic state. And the second paragraph of his letter shows that

the materialistic thinker, having laid down no spiritual or psychic basis of thought, is "sooner brought back to rebirth by the force of Tanha," which means the pulling or magnetic force of the thirst for life inherent in all beings and fixed in the depths of their essential nature. In such a case the average rule has no application, since the whole effect either way is due to a balancing of forces and is the outcome of action and reaction. And this sort of a materialistic thinker might emerge to rebirth out of the Devachanic state in about a month, because we have to allow for the expending of certain psychic impulses generated in childhood before materialism obtained full sway. But as every one varies in his force and in respect to the impulses he may generate, some of this class might stay in the Devachanic state one, five, ten, twenty years, and so on, in accordance with the power of the forces generated in earth life.

For these reasons, and having had H. P. B.'s views ever since 1875 on the subject, I wrote in PATH, v. 5, 1890, p. 190, "In the first place I have never believed that the period given by Mr. Sinnett in *Esoteric Buddhism* of 1500 years for the stay in that state was a fixed fact in nature. It might be fifteen minutes as well as 1500 years. But it is quite likely that for the majority of those who so constantly wish for a release and for an enjoyment of heaven, the period would be more than 1500 years." This contradicts nothing unless Mr. Sinnett shall be shown as saying positively that every man and woman is bound by an arbitrary inflexible rule to stay 1500 years—no more nor less—in the Devachanic state; and this it is quite unlikely he could say, since it would involve a contradiction of the whole philosophy of man's nature in which he has faith. And what was said in vol. 5 of PATH accords with the views of those Adepts who have written on the subject, as well as with the very ancient teachings thereupon in the *Bhagavad-Gita* and elsewhere.

In everyday life many illustrations can be found of the operation upon living men of the same force which puts disembodied man into Devachan. The artist, poet, musician, and day-dreamer constantly show it. When rapt in melody, composition, color arrangement, and even foolish fancy, they are in a sort of living Devachanic state wherein they often lose consciousness of time and sense impressions. Their stay in that condition depends, as we well know, on the impulses toward it which they have amassed. If they were not subject to the body and its forces they might remain years in their "dream." The same laws, applied to the man divested of a body, will give us exactly the results for Devachan.

But no one save a trained mathematical Adept could sum up the forces and give us the total number of years or minutes which might measure Devachan. On the Adepts, therefore, we have to depend for a specific time-statement, and they have declared 1000 to 1500 years to be a good general average.

This will therefore result in giving us what may be known as the general *Cycle of Reïncarnation* for the average mass of units in any civilization. By means of this a very good approximation may be made toward forecasting the probable development of national thought, if we work back century by century, or by decades of this century, for fifteen hundred years in history.

WILLIAN Q. JUDGE.

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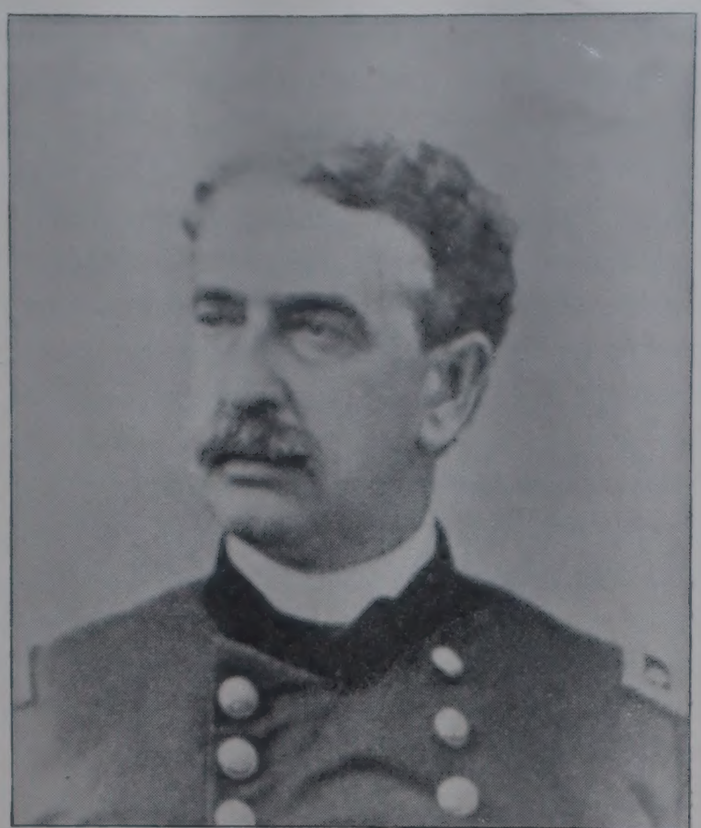
# Faces of Friends.

MAJOR GENERAL ABNER DOUBLEDAY,* F. T. S., died at his home in Mendham, New Jersey, on January 26, 1893, of heart failure. He was born on June 26, 1819, at Ballston Spa, N. Y. His father served in Congress during Jackson's Presidency, and his grandfather fought at Bunker Hill and Stony Point. Abner Doubleday was graduated from West Point in 1842, and afterwards served through the Mexican war and later in the Seminole campaign. He was second in command under Major Anderson at Fort Sumter when the last war began, and sighted the first gun fired for its defense on the 12th of April, 1861. During the war he was in continuous active service, and took part in the bloody battle of Gettysburg, and in that military event he was a prominent figure. After the war a series of promotions followed until he was made Brevet Major General on the 13th of March, 1865. Thereafter he was stationed in the South for three years. On the 11th of December, 1873, he was retired from the active list of the U. S. Army at his own request. During succeeding years he wrote many articles relating to the war, as well as two books, *Reminiscences of Forts Moultrie and Sumter* and *Chancellorsville and Gettysburg*. His body was carried to New York, where it lay in state, and then was taken to Washington and buried in the National Cemetery, escorted by a guard of honor and receiving a military salute. This is the rough record of a noble and gentle life. The picture printed shows Gen. Doubleday as a young man.

Almost immediately after the Theosophical Society was formed

*The illustration is from an old photograph of Gen. Doubleday, as no later ones were obtainable. Although young looking it is very like him.



GEN. ABNER DOUBLEDAY.

he joined its ranks, attended its meetings, met Mme. Blavatsky and Col. Olcott very often, and on their arrival in India was made the President *pro tem.* here with William Q. Judge as Secretary, January 17, 1879. He was often at our meetings, and his beautiful voice was heard many and many a time at the Aryan Branch to which he belonged. His name is the second on the roll-book of this Section. A varied experience furnished him with a fund of anecdote of many strange psychical experiences of his own, and these, told with such gentleness and sweetness, could never be forgotten. The spiritualistic journals claim him as one of their number, but as an old and deep student of theosophy he was not one of that cult but a genuine theosophist. A gift from him of over seventy books to the Aryan Branch was the nucleus for its present large library.

A translation into English of the *Dogma and Ritual of High Magic* by Eliphas Lévi was made by Gen. Doubleday, and presented to his friend, Bro, Judge, but as yet has not been published. He also translated Lévi's *Fables and Symbols.* Another Theosophical work, yet unfinished, is a complete Index and Digest of the early numbers of *The Theosophist.* Both of the last named are also in the possession of Bro. Judge.

On the 16th of May, 1879, the famous Dyanand Saraswati

Swami wrote to the General from Meerut in India, expressing pleasure at hearing that Bro. Doubleday had been made president *pro tem.* and sending him brotherly greetings: he also went on to say "I will soon send you the manuscript of three ceremonial degrees based upon Aryan Masonry which will teach western enquirers who may join the Theosophical Society the fundamental principles of primitive Aryan Philosophy". This shows, as said in a former article, that the ritual proposed for the T. S. in the early days was solely for that body and not for the Masons. The Swami further adjures all to have courage and to persevere against every obstacle.

An official letter from the Indian office signed by H. P. Blavatsky and dated the 17th of April, 1880, notified Gen. Doubleday of his election to the office of Vice-President of the Theosophical Society, and is now on file in the office of the General Secretary. After the organization of the Aryan T. S. in New York he was made Vice-President of that Branch, and continued a member of it to the day of his death. Constantly writing to the office and to members of the Society, no one can with truth say he was other than a member of the Theosophical Society, a believer in Theosophical doctrines. and one who ever tried to follow out the doctrines he believed in. It will be difficult to find another such gentle and sincere character as that of Abner Doubleday.

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# The Mahatmas as Ideals and Facts.

A VISITOR from one of the other planets of the solar system who might learn the term *Mahatma* after arriving here would certainly suppose that the etymology of the word undoubtedly inspired the believers in *Mahatmas* with the devotion, fearlessness, hope, and energy which such an ideal should arouse in those who have the welfare of the human race at heart. Such a supposition would be correct in respect to some, but the heavenly visitor after examining all the members of the Theosophical Society could not fail to meet disappointment when the fact was clear to him that many of the believers were afraid of their own ideals, hesitated to proclaim them, were slothful in finding arguments to give reasons for their hope, and all because the wicked and scoffing materialistic world might laugh at such a belief.

The whole sweep, meaning, and possibility of evolution are contained in the word *Mahatma*. *Maha* is "great," *Atma* is "soul," and both compounded into one mean those great souls who have

triumphed before us not because they are made of different stuff and are of some strange family, but just because they are of the human race. Reïncarnation, karma, the seventold division, retribution, reward, struggle, failure, success, illumination, power, and a vast embracing love for man, all these lie in that single word. The soul emerges from the unknown, begins to work in and with matter, is reborn again and again, makes karma, developes the six vehicles for itself, meets retribution for sin and punishment for mistake, grows strong by suffering, succeeds in bursting through the gloom, is enlightened by the true illumination, grasps power, retains charity, expands with love for orphaned humanity, and thenceforth helps all others who remain in darkness until all may be raised up to the place with the "Father in Heaven" who is the Higher Self. This would be the argument of the visitor from the distant planet, and he in it would describe a great ideal for all members of a Society such as ours which had its first impulse from some of these very *Mahatmas*.

Without going into any argument further than to say that evolution demands that such beings should exist or there is a gap in the chain—and this position is even held by a man of science like Prof. Huxley, who in his latest essays puts it in almost as definite language as mine—this article is meant for those who believe in the existence of the *Mahatmas*, whether that faith has arisen of itself or is the result of argument. It is meant also for all classes of the believers, for they are of several varieties. Some believe without wavering; others believe unwaveringly but are afraid to tell of their belief; a few believe, yet are always thinking that they must be able to say they have set eyes on an Adept before they can infuse their belief into others; and a certain number deliberately hide the belief as a sort of individual possession which separates them from the profane mortals who have never heard of the Adepts or who having heard scoff at the notion. To all these I wish to speak. Those unfortunate persons who are ever trying to measure exalted men and sages by the conventional rules of a transition civilization, or who are seemingly afraid of a vast possibility for man and therefore deny, may be well left to themselves and to time, for it is more than likely they will fall into the general belief when it is formed, as it surely will be in the course of no long time. For a belief in *Mahatmas*—whatever name you give the idea—is a common property of the whole race, and all the efforts of all the men of empirical science and dogmatic religion can never kill out the soul's own memory of its past.

We should declare our belief in the Adepts, while at the same

time we demand no one's adherence. It is not necessary to give the names of any of the Adepts, for a name is an invention of a family, and but few persons ever think of themselves by name but by the phrase "I am myself." To name these beings, then, is no proof, and to seek for mystery names is to invite condemnation for profanation. The ideal without the name is large and grand enough for all purposes.

Some years ago the Adepts wrote and said to H. P. B. and to several persons that more help could be given to the movement in America because the fact of their existence was not concealed from motives of either fear or doubt. This statement of course carries with it by contradistinction the conclusion that where, from fear of schools of science or of religion, the members had not referred much to the belief in *Mahatmas*, the power to help was for some reason inhibited. This is the interesting point, and brings up the question "Can the power to help of the *Mahatmas* be for any cause inhibited?" The answer is, It can. But why?

All effects on every plane are the result of forces set in motion, and cannot be the result of nothing, but must ever flow from causes in which they are wrapped up. If the channel through which water is meant to flow is stopped up, the water will not run there, but if a clear channel is provided the current will pass forward. Occult help from Masters requires a channel just as much as any other help does, and the fact that the currents to be used are occult makes the need for a channel greater. The persons to be acted on must take part in making the channel or line for the force to act, for if we will not have it they cannot give it. Now as we are dealing with the mind and nature of man, we have to throw out the words which will arouse the ideas connected with the forces we desire to have employed In this case the words are those which bring up the doctrine of the existence of Adepts, Mahatmas, Masters of wisdom. Hence the value of the declaration of our belief. It arouses dormant ideas in others, it opens up a channel in the mind, it serves to make the conducting lines for the forces to use which the *Mahatmas* wish to give out. Many a young man who could never hope to see great modern professors of science like Huxley and Tyndall and Darwin has been excited to action, moved to self-help, impelled to seek for knowledge, by having heard that such men actually exist and are human beings. Without stopping to ask if the proof of their living in Europe is complete, men have sought to follow their example. Shall we not take advantage of the same law of the human mind and let the vast power of the Lodge work with our assistance and not

against our opposition or doubt or fear? Those who are devoted know how they have had unseen help which showed itself in results. Those who fear may take courage, for they will find that not all their fellow beings are devoid of an underlying belief in the possibilities outlined by the doctrine of the existence of the Adepts.

And if we look over the work of the Society we find wherever the members boldly avow their belief and are not afraid to speak of this high ideal, the interest in theosophy is awake, the work goes on, the people are benefitted. To the contrary, where there are constant doubt, ceaseless asking for material proof, incessant fear of what the world or science or friends will think, there the work is dead, the field is not cultivated, and the town or city receives no benefit from the efforts of those who while formally in a universal brotherhood are not living out the great ideal.

Very wisely and as an occultist, Jesus said his followers must give up all and follow him. We must give up the desire to save ourselves and acquire the opposite one,—the wish to save others. Let us remember the story in ancient writ of Arjuna, who, entering heaven and finding that his dog was not admitted and some of his friends in hell, refused to remain and said that while one creature was out of heaven he would not enter it. This is true devotion, and this joined to an intelligent declaration of belief in the great initiation of the human race will lead to results of magnitude, will call out the forces that are behind, will prevail against hell itself and all the minions of hell now striving to retard the progress of the human soul.

EUSEBIO URBAN.

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# The Earth Chain of Globes.

## No. II.

IN February PATH the subject of the *coadunition* but *non-consubstantiality* of the seven globes of the Earth-chain, was opened up slightly and discussed in view of certain expressions from the Adepts themselves on the same matter. Since then questions and doubts have arisen, as it seems that—as was suspected—the fundamental principles underlying this doctrine have not been clearly defined in the minds of all. And, indeed, before such clear definition is arrived at most if not all of the naturalistic and materialistic doctrines and modes of thought of the day will have to be abandoned. The true theory of the companion globes of our earth is one which cannot be fully comprehended if we are influ

enced, as many are, by the education which for centuries has been imposed upon us. When the Adepts say that these doctrines must be examined from a metaphysical standpoint, the nineteenth century person thinks that therefore it must be so vague and unreal as not to constitute an inclusion of facts, since "facts" are hard and visible things, so to say.

The first question, coming from one who grasps to a great extent the theory broached in the paragraph from the Master's pen quoted in *Secret Doctrine*, is whether we will be able to see but one globe at a time as we change our centre of consciousness? That is to say, seeing that we now can perceive the earth with the eye and none of the other companions, does it follow from this that, when the race ceases to function on the earth and has taken up evolution on the next globe in order, we shall see then but that globe and none of the others of the chain among which will then be included this earth? It by no means follows that we then shall be able to see but one, but to what extent our then vision will be stretched or how many other globes we shall be able to see has not been given out publicly by the Masters, and it is held that alone in the keeping of the Lodge is the knowledge on this detail of the doctrine. We are left therefore to our own deductions, to be drawn from known facts. No very substantial benefit could be derived from exact knowledge about it, as it relates to matters and states of life removed from us inconceivably far both as to time and consciousness. Nor would a full explanation be comprehended. One of the teachers has written:

> You do not seem to realize the tremendous difficulties in the way of imparting even the rudiments of *our* science to those who have been trained in the familiar methods of modern sciencey. You do not see that the more you have of the one the less capable you are to instinctively comprehend the other, for a man can only think in his worn grooves, and unless he has *the courage to fill up these and make new ones for himself* [italics are mine] he must perforce travel on the old lines. . . . Such is, unfortunately, the inherited and self-acquired grossness of the Western mind, and so greatly have the very phrases expressive of modern thought been developed in the line of practical Materialism, that it is now next to impossible either for them to comprehend or for us to express in their own languages anything of that delicate, seemingly ideal, machinery of the occult cosmos. To some little extent that faculty can be acquired by the Europeans through study and meditation, but—that's all. And here is the bar which has hitherto prevented a conviction of the Theosophical truths from gaining currency among Western nations—caused Theosophical study to be cast aside as useless and fantastic.

As implied in the foregoing, the reason for not telling all about it is that it would not be comprehended, and not that the Lodge desires to keep it back from the world. The same difficulty has often been encountered by ordinary clairvoyants who have tried to

give an account of the little they know of the "occult cosmos" to hearers whose modes of thought were purely materialistic or tainted by that kind of education. And I have met estimable theosophists who said to me that if they really were convinced that I believed certain things which I hinted to them they would be forced in sadness to conclude I was a most superstitious person —meaning of course that their ignorance and inability would constitute my superstition.

But as we now reside in a physical body perfectly visible to us, and as the astral body is sometimes seen by certain persons, it follows most surely that some persons can now see another body or form of matter while functioning in their little earth. The fact that all do not see the astral body only proves that as yet the seeing of it is not normal for the whole human race. And looking at the other side of the matter, we know that sometimes persons escaped temporarily from the physical body and functioning wholly in the astral have been able to see the physical one as it slept in trance. From this we may conclude that when the race has gone to some other centre of consciousness called a globe, it may possibly be able to see another of the companions in the sky. This is made more probable from the fact that the Earth is the lowest or at the turning of the circle, and for that reason it is on its own plane and not in company as to plane with any other one. The others might be two at a time on the one plane and then visible to each other.

The next point raised is that if the article of February is accepted, then it results that we consider the companion globes to be only "phases of the Earth." The letter from the Master above quoted is pertinent here, for this objection arises solely and wholly from a materialistic education leading the objector to give the first place of importance to the earth, just as if it were not possible to say that earth is a phase of the other globes.

The globes are not in any sense phases of each other, but are "phases of consciousness." The consciousness alters and we function in another state of matter, in the same place, but not able to see the state of matter we have left. And as now the whole race is bound up by its total form and quality of consciousness, the units of it are compelled to remain in the general state of consciousness until the race progress permits an advance or change to another. In the evolution of the race it develops new senses and instruments for perception, but these proceed along with the changing centre of consciousness, and are not the causes for the latter but are effects due to the operation and force of that inner

power of perceiving which at last compels nature to furnish the necessary instrument. When the new instruments are all perfected, then the whole race moves on to another plane altogether.

All this supports and enforces the doctrine of universal brotherhood upon which the Adepts have insisted. For the changing of consciousness as to centre is not for the benefit of the individual, but is permissible and possible when the whole mass of matter of the globe whereon the beings are evolving has been perfected by the efforts and work of the most advanced of the whole number, and that advanced class is man. If it were otherwise, then we should see millions upon millions of selfish souls deserting the planet as soon as they had acquired the necessary new senses, leaving their fellows and the various kingdoms of nature to shift for themselves. But the law and the Lodge will not permit this, but insist that we shall remain until the lower masses of atoms have been far enough educated to be able to go on in a manner not productive of confusion. Here again we trench upon the materialism of the age, which will roar with laughter at the idea of its being possible to educate the atoms.

The doctrine of the interpenetration of the planes of matter lies at the root of clairvoyance, clairaudience, and all such phenomena. Clairvoyance would be an impossibility were it not the fact that what for the ordinary sense is solid and an obstacle to sight is in reality for the other set of senses non-existent, free from solidity, and no obstacle. Otherwise clear seeing is impossible, and the learned doctors are right who say we are all deluded and never did any one see through a solid wall. For while the faculty of imagination is necessary for the training of the power to see through a solid wall, we could not so perceive merely by imagination, since objects must have a medium through which they are to be seen. This again strikes against materialistic conceptions, for the "objective" usually means that which can be seen and felt. But in the machinery of the "occult cosmos" the objective is constantly changing to the subjective and *vice versâ*, as the centre of consciousness changes. In the trance or clairvoyant state the subjective of the waking man has become the objective. So also in dreams. There, clothed with another body of finer texture, the perceiver finds all the experiences objective as to their circumstances and subjective as to the feelings they produce on the perceiver who registers the sensations. And in precisely similar manner will the race see, feel, and know when it has changed all and begins to function on another globe.

William Brehon.

# H. P. Blavatsky on Precipitation

AND OTHER MATTERS.

THE following is the greater part of a letter written by H. P. Blavatsky some years ago at a time when, subsequent to the Psychical Research Society's Report on Theosophical phenomena, not only the public but fellow members of the Society were doubting her, doubting themselves, doubting the Adepts. Its publication now will throw upon her character a light not otherwise obtainable. Written to an intimate and old friend for his information and benefit, it bears all the indicia of being out of the heart from one old friend to another. Those who have faith in her and in the Masters behind her will gain benefit and knowledge from its perusal.

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Now what you advise me to do, I have for the last three or four years attempted most seriously. Dozens of times I have declared that *I shall not* put the Masters any worldly questions or submit before Them family and other private matters, personal for the most part. I must have sent back to the writers dozens and dozens of letters addressed to the Masters, and many a time have I declared I will not ask Them so and so. Well, what was the consequence? People still worried me. "Please, do please, ask the Masters, only ask and tell Them and draw Their attention to" so-and-so. When I refused doing it —— would come up and bother, or ——, or someone else. Now it so happens that you do not seem to be aware of the occult law—to which even the Masters are subject Themselves—whenever an *intense desire* is concentrated on Their personalities: whenever the appeal comes from a man of even an average good morality, and all the desire is intense and sincere even in matters of trifles (and to *Them* what is *not* a trifle?): They are disturbed by it, and the desire takes a material form and would haunt Them (the word is ridiculous, but I know of no other) if They did not create an impassable barrier, an Akasic wall between that desire (or thought, or prayer) and so isolate Themselves. The result of this extreme measure is that They find Themselves isolated at the same time from all those who willingly or unwillingly, consciously or otherwise, are made to come within the circle of that thought or desire. I do not know whether you will understand me; I hope you will. And finding Themselves cut off from *me*, for instance, many were the mistakes made and damages *realized* that could have been averted had They not often found Themselves *outside* the circle of theosophical events. Such is the case ever since . . . , throwing Their names right and left, *poured in torrents* on the public, so to say, Their personalities, powers, and so on, until the world (the outsiders, not only Theosophists) *desecrated* Their names indeed from the North to the South Pole. Has not the Maha Chohan put His foot on that from the first? Has He not forbidden Mahatma K. H. to write to anyone? (Mr. —— knows well all this.) And have not since then *waves* of supplications, torrents of desires and prayers poured unto Them? This is one of the *chief* reasons *why* Their names and personalities ought to have been kept *secret* and inviolable. They were

desecrated in every possible way by believer and unbeliever, by the former when he would *critically* and from *his* worldly standpoint examine Them (the Beings beyond and outside every worldly if not human law!), and when the latter positively slandered, dirted, dragged Their names in the mud! O powers of heaven! what *I* have suffered—there are no words to express it. This is my chief, my greatest crime, for having brought Their personalities to public notice unwillingly, reluctantly, and forced into it by —— and ——.

Well, now to other things. You and the Theosophists have come to the conclusion that in every case where a message was found couched in words or sentiments *unworthy of* Mahatmas it was produced either by *elementals* or *my own falsification*. Believing the latter, no honest man or woman ought for one moment to permit *me, such a* FRAUD, to remain any longer in the Society. It is not a piece of repentance and a promise that I shall do so no longer that you need, but to *kick me out*—if you really think so. You believe, you say, in the Masters, and at the same time you can credit the idea that *They* should permit or even know of it and still *use me!* Why, if They are the exalted Beings you rightly suppose Them to be, how could They permit or tolerate for one moment such a deception and fraud? Ah, poor Theosophists—little *you do* know the occult laws I see. And here —— and others *are* right. Before you volunteer to serve the Masters you should *learn Their philosophy*, for otherwise you shall always sin grievously, though unconsciously and involuntarily, against Them and those who serve Them, *soul and body and spirit*. Do you suppose for one moment that what you write to me now I did not know for years? Do you think that any person even endowed with simple sagacity, let alone occult powers, could ever fail to perceive each time *suspicion* when there was one, especially when it generated in the minds of honest, sincere people, unaccustomed to and incapable of hypocrisy? It is just that which killed me, which tortured and broke my heart inch by inch for years, for I had to bear it *in silence* and had no right to explain things unless permitted by Masters, and *They commanded me to remain silent*. To find myself day after day facing those I loved and respected best between the two horns of the dilemma—either to appear cruel, selfish, unfeeling by refusing to satisfy their hearts' desire, or, by consenting to it, to run the chance (9 out of 10) that they shall immediately feel suspicions lurking in their minds, for the Master's answers and notes ("the red and blue spook-like messages", as —— truly calls them) were *sure* in their eyes—again 9 times out of 10—to be of that spook character. Why? Was it *fraud? Certainly not.* Was it written by and produced by elementals? NEVER. It was delivered and the *physical* phenomena are produced by elementals used for the purpose, but what have they, those *senseless* beings, to do with the intelligent portions of the smallest and most foolish message? Simply this, as *this morning before the receipt of your letter*, at 6 o'clock, I was permitted and told by Master to make you understand at last—you—and all the sincere, truly devoted Theosophists: ***as you sow, so you will reap.*** , , .

It is ALL YOU, Theosophists, who have dragged down in your minds the ideals of our MASTERS, you who have unconsciously and with the best of intentions and full sincerity of good purpose DESECRATED Them by thinking for one moment and believing that THEY would trouble Themselves with your business matters, sons to be born, daughters to be married, houses to be built, etc., etc. And yet, all those who have received such communications being nearly *all* sincere (those who were *not* have been dealt with according to other special

laws), you had a *right*, knowing of the existence of Beings who you thought could easily help you, to seek help from Them, to address Them, once that a monotheist addresses his *personal* God, desecrating the GREAT UNKNOWN a million of times *above* the Masters—by asking Him (or IT) to help him with a good crop, to slay his enemy, and send him a son or daughter; and having such a right in the absolute sense, They could not spurn you off and refuse answering you, if not Themselves, then by ordering a Chela to satisfy the addressers to the best of his or hers [the chela's] ability. How many a time was I—no Mahatma—shocked and startled, burning with shame when shown notes from Chelas exhibiting mistakes in science, grammar, and thoughts expressed in such language that it perverted entirely the meaning originally intended, and having sometimes expressions that in Thibetan, Sanscrit, or any other Asiatic language had quite a different sense. As in one instance I will give.

In answer to Mr. ——'s letter referring to some apparent contradiction in *His*. The Chela who was made to precipitate Mahatma K. K.'s reply put, "I had to exercise all my *ingenuity* to reconcile the two things." Now the term "ingenuity" used for and meaning candor, fairness, an absolute word in this sense and never used now, but one meaning this perfectly, as even I find in Webster, was misconstrued by Massey, Hume, and I believe even —— to mean "cunning", "cleverness", "acuteness" to form a new combination so as to prove there was no contradiction. Hence: the Mahatma was made apparently to confess most unblushingly to ingenuity, to using *craft* to reconcile things like an acute "tricky lawyer", etc., etc. Now had *I* been commissioned to write or precipitate the letter I would have translated the Master's thought by using the word "ingenuousness", "openness of heart, frankness, fairness, freedom from reserve and dissimulation", as Webster gives it, and opprobrium thrown on Mahatma H. K.'s character would have been avoided. It is not *I* who would have used "*carbolic* acid" instead of "*carbonic* acid", etc. It is very rarely that Mahatma K. H. *dictated verbatim*, and when He did there remained the few sublime passages found in Mr. Sinnett's letters from Him. The rest—he would say—write so-and-so, and the Chela wrote often without knowing a word of English, as I am now made to write Hebrew and Greek and Latin, etc. Therefore the only thing I can be reproached with—a reproach I am ever ready to bear tho' I have not *deserved* it, having been simply the obedient and blind tool of our occult laws and regulations—*is* of having concealed that which the laws and regulations of my pledges did not permit me so far to reveal. I owned myself several times mistaken in policy, and now am punished for it with daily and hourly crucifixion.

Pick up stones, Theosophists; pick them up, brothers and kind sisters, and stone me to death with them for such mistakes.

Two or three times, perhaps more, letters were precipitated *in my presence* by a Chela who could not speak English and who took ideas and expressions out of my head. The phenomena in *truth* and *solemn reality* were greater at those times than ever. Yet they often appeared the most suspicious, and *I had to hold my tongue*, to see suspicion creeping into the minds of those I loved best and respected, unable to justify myself or say one word! What I suffered *Master alone knew*. Think only (a case with Solovioff's at ——) I sick in my bed: a letter of his, *an old letter* received in London and torn up by me, *rematerialized* in my own sight, I looking at the thing. Five or six lines in the *Russian language* in Mahatma *K. H.'s handwriting* in blue, the words *taken from my head*, the letter old and crumpled travelling slowly *alone* (even

I could not see the astral hand of the Chela performing the operation) across the bedroom, then slipping into and among Solovioff's papers who was writing in the little drawing-room correcting my manuscript, Olcott standing closely by him and having just handled the papers, looking over them with Solovioff, the latter finding it, and like a flash I see in his head *in Russian* the thought "The old impostor (meaning Olcott) must have put it there"!—and such things by hundreds.

Well—this will do. I have told you the truth, the whole truth, and *nothing but the truth*, so far as I am allowed to give it. Many are the things I have *no* right to explain if I *had to be hung for it*. Now think for one moment. Suppose —— receives an order from his Master to precipitate a letter to the —— family, only a general idea being given to him about what he has to write. Paper and envelope are *materialized* before him, and he has only to form and shape the ideas into *his* English and precipitate them. What shall the result be? Why *his* English, his ethics and philosophy—his style all round. "A *fraud*, a *transparent* FRAUD!" people would cry out, and if any one happened to *see such a paper before him* or in his possession *after it was formed*, what should be the consequences?

Another instance—I cannot help it, it is so suggestive. A man, *now dead*, implored me for three days to ask Master's advice on some business matter, for he was going to become a bankrupt and dishonor his family. A *serious* thing. He gave me a letter for Master "to send on". I went into the back parlor and he went down stairs to wait for the answer.

Now to *send on* a letter two or three processes are used: (1) To put the envelope sealed on my forehead, and then, warning the Master to be ready for a communication, have the contents reflected by my brain carried off to His perception by the *current formed* by Him. This, if the letter is in a language I know; otherwise, if in an unknown tongue, (2) to unseal it, read it *physically* with my eyes, without understanding even the words, and *that which my eyes see* is carried off to Master's perception and reflected in it in His *own* language, after which, to be sure, no mistake is made. I have to burn the letter with a stone I have (matches and common fire would never do), and the ashes caught by the current become more minute than atoms would be, and are *rematerialized* at any distance where Master was.

Well, I put the letter on the forehead *opened*, for it was in a language of which I know not one word, and when Master had seized its contents I was ordered to burn and send it on. It so happened that I had to go in my bedroom and get the stone there from a drawer it was locked in. That minute I was away, the addresser, impatient and anxious, had silently approached the door, entered the drawing-room, not seeing me there, and seen his own letter opened on the table. He was *horror-struck*, he told me later, *disgusted*, ready to commit suicide, for he was a bankrupt not only in fortune, but all his *hopes*, his *faith*, his heart's creed were crushed and gone. I returned, burnt the letter, and an hour after gave him the answer, also in his language. He read it with dull staring eyes, but thinking, as he told me, that if there were no Masters *I was* a Mahatma, did what he was told, and his fortune and honor were saved. Three days later he came to me and frankly told me all—did not conceal his doubts for the sake of *gratitude*, as others did—and was rewarded. By order of the Master I showed him *how* it was done and he understood it. Now had he not told me, and had his business gone wrong, *advice* notwithstanding, would not he have died believing me the *greatest impostor* on earth?

So it goes.

It is my *heart's desire to be rid forever* of any phenomena but my own mental and personal communication with Masters. I shall no more have anything to do whatever with letters or phenomenal occurrences. This I swear on Masters' Holy Names, and may write a circular letter to that effect.

Please read the present to all, even to ——. FINIS all, and now Theosophists who will come and ask me to tell them so and so *from Masters, may the Karma fall* on *their* heads. I AM FREE. Master has *just promised me this* blessing!!

H. P. B.

# The Coming of the Serpent.

THE white rays shed over all the Island when the Diamond on the mountain* shot forth its last light continued shining until the malignant snake formed from the serpent's blood had fled all across the sea and reached the great Isle beyond. Then all became black as night to the people. Deprived of my body that lay cold and dead beside the altar, I could see the high-priest bending over the corpse until the growing darkness filled him with alarm which changed to terror. As he rose up from his bending attitude I heard a solemn voice that filled all the space around utter these words:

"The cycle is ended. Thou hast completed a part of thy work, leaving a little in the new malignant snake to be done. Thou must follow it to the other Islands until fate shall lead thee elsewhere. Fear not but proceed with a calm courage, for we are ever beside thee, the same in the dark as in the light."

A sudden faintness filled my ethereal body, shadowy forms flitted about me, and I knew I was flying eastward with the vast heaving sea below me. On and on I fled and soon perceived the smell of earth. Over the other Island to the west I was floating in an atmosphere loaded with heavy emanations. I lost consciousness—and then I was born in another land, in the Island to the East, and even as a child I knew that the serpent's blood had come before me, knew full well I should meet it one day. In time I entered in company with the Druids, and one of them told of the coming of the serpent.

My teacher and narrator was a tall old man, over a century in age. A long white beard fell over his breast. Large blue eyes that seemed alive with a light of their own showed his soul gazing at you, but they were strong and fearless in expression. They pierced your being, but carried calmness and hope with them. A calmness born from many lives of struggle and triumph, a hope

* See PATH, Vol. III, p. 313, "The Serpent's Blood".

arising from a vast and comprehensive view of the future; for he was a seer and knew the coming and going of the great tides of time. He said:

"Boy, your questions grow out of experience in the past. The serpent is in this land. Here we came long, long ago, after many centuries of watching, from the shore of the Island of the Diamond, while this land slowly rose up from the deep to touch the surface of the water and then emerge. For your own island is far older than this. We planted huge stones of magic potency in the slime as it came near the surface, and held them in place by the same power, hoping to prepare in advance for the Serpent which we knew was to come. But human hearts and wills alone can conquer: magic stones and amulets and charms subserve but a temporary end. Many centuries passed thus, and after the land had arisen, become clothed with vegetation and inhabited by people, we sorrowfully saw the emanations from colonists were thickening day by day.

"Across the sea the Diamond Mountain threw up over the horzon a faint and beautiful light by night, a bluish haze by day. Then one night as with my brothers I sat looking westward, the light on the sky blazed up with sudden force. We knew the hour had come. The darkness fell greater as that holy light faded away, and through the air a hissing sound came across the sea. It was the serpent's blood, one drop changed into a smaller snake that flew from the west. That was the day you violated rules, throttled the ancient serpent behind the altar, and lost your life at the hands of the high-priest of a false, a counterfeit religion.

"In vain our chants arose around the mighty stones that stood majestically in the plain. On and on, louder and louder, came that malignant hiss; down on the ground, even close to the stones of the Sun, fell the serpent and disappeared from our sight.

"Since then its baleful influence has been felt over all the land, and until thy coming we knew not when any Deliverer should arise. In thee is locked up the power to destroy the last remnants of the power of the serpent's blood. Perhaps thy ancient friends will help, for although thou art younger here, yet thou art older than we all. Be wise and true. Forget no duty, omit no effort, and one day the last drop of that ophidian blood will be altered by thy power and art, will be transmuted into elixir."

Bryan Kinnavan.

# Correspondence.

DEAR PATH:—The article in February about our seal interested me, but the writer only hints that perhaps the seal used by H. P. B. on her letter paper was the origin of our seal. Is there any proof as to dates? May she not have adopted it from our seal? Yours,

X. M.

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ANSWER.—Since the February article was written I have obtained proof positive that H. P. B. used the seal, as given in that article, upon her letter paper and envelopes as early as June, 1875. The Society was founded in November, 1875, so that she was using the symbol for four months before we adopted it. If the writer of the article "A Reminiscence" had known of this he might have gone further and positively asserted that her private symbol became our public corporate seal—another proof of the predominance of herself and her Masters in the Theosophical movement. The positive evidence secured during the month consists in old letters and envelopes of June and earlier in 1875, bearing the seal in colors, red, gold, and white. There lies before the writer a letter with its envelope, written by her fromPhiladelphia on June 10, 1875, each having the symbol precisely as printed in February PATH and from the same plate.

WILLIAM Q. JUDGE.

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# TEA TABLE TALK.

MANY persons think that the children are not good witnesses to such doctrines as Reïncarnation. The Tea Table has recorded many true cases of children knowing that they had lived before, and now another was sent the other evening.

A lady writes about her own boy, aged 12.—"A lady friend told me last week that Harold had made a morning call on her, and in the course of conversation said that he intended some day to be an author and to write a book. Indeed, and upon what subject? Oh! upon Theosophy; I am convinced that it is the most natural thing; in fact. I never really believed anything else.

'Who told you anything about it?'

'Oh! I have heard father and mother say a little, but no one really told me; I knew it was so always; even when almost a baby I used to lie and think in my cradle.

'Reïncarnation! of course, it stands to reason! Suppose two good people such as you and I were to die, and two bad people at the same time. Well! the bad ones could not be put quite with us, nor would it be just to punish them and keep them out for ever. *Of course* they must be sent back to try again.'

My friend has read no Theosophy, and told me this with a mixed feeling of horror and amusement."

The great Wordsworth was right when he said:

Heaven lies about us in our infancy;
Shades of the prison-house begin to close
Upon the growing boy;
But he beholds the light, and whence it flows,
He sees it in his joy.
The youth who daily farther from the East
Must travel, still is nature's priest,
And by the vision splendid
Is on his way attended.
At length the man perceives it die away
And fade into the light of common day.

And what a common day it is, hard, dry, rough, and in the West full of negation of all that is high and holy. This is why so much good evidence of prior lives is not easy to get. Children soon feel that the grown-up ones do not want to hear these things, so we do not get from them the knowledge they have, but ourselves slowly, relentlessly, and surely stamp it out until the "light of common day" overpowers the silvery shining of the radiance from the blissful state the child has but just left. I have often found children who were amazed that I wanted to know what they thought about such matters, for they had supposed their elders did not like to hear and were very sure to accuse them of lying or imagination. But those who have examined into the faculty of imagination know that no child could invent what had no basis at all in experience, and therefore are ready to accept the evidence of such when they, without any hint from parent or associate, hold the view quite natural and inherent that they always existed and must exist for ever. But the thorough man of the day not only crushes out the truth from children, but also refuses to admit that he has himself thoughts of soul and of the life before birth and the one to succeed death.

JULIUS.

# LITERARY NOTES.

JANUARY LUCIFER may be considered by some a trifle heavy, yet it is not without its merits. Mr. Mead's "Vestures of the Soul", though perhaps not always entirely consistent in its analyses or conducting them upon the rule of "mutual exclusivenesss", is an illustration. "The Balance of Life" contains a great deal of thought. "Mind, Thought, and Cerebration" is a delightfully-written article by Dr. Alex. Wilder. "Andarze Atrepat" is a running commentary upon the utterances of a Zoroastrian sage, though the utterances themselves hardly merit the reverential encomium of the commentator. They may not be insipid, but most are rather commonplace and truistic. Western moralists will not be awestruck at the injunctions "Be industrious that you may be able to obtain your wishes" and "Let your speech be sweet". "The Destiny of Man" and "This is enough to Know" begin hopefully and end feebly. The last page of *Lucifer* must have been provoked by some specially grave case of Oriental nonsense, and language is used which no devotee to the East can peruse without a shudder.—[A. F.]

JANUARY THEOSOPHIST. "Old Diary Leaves X" is devoted to an account of the character and funeral of Baron de Palm, a titled adventurer befriended by Col. Olcott and whose cremation produced tremendous excitement in New York in 1870. A most spirited description is given of the funeral and of the way in which the Colonel quieted the mob. From the executor's examination of the Baron's effects is evident the monstrous absurdity of the story that H. P. B. took *Isis Unveiled* from his MSS. He left none, nor, indeed, any other evidence of a literary turn. The cremation is to be described in February. "Epidemics from the Theosophic Standpoint" contains some important thought, and if re-written connectedly and fully might be valuable. It is now jerky and inadequate. The Proceedings of the December Convention are appended. There are now 250 Branches in the T. S., though of the 105 in India only 5 are doing first-class work and 54 are entirely dormant. The Headquarters at Adyar, as also the invested funds, have been transferred by the President to a Board of Trustees,—himself, the three Secretaries, Mr. Edge, and three Hindu gentlemen. This secures the property from legal dangers. *The Theosophist* prints a review of *Caves and Jungles of Hindustan* with the spirit of which the PATH can in no wise agree.

THEOSOPHICAL LEAFLETS Nos. 3 and 4, T.P.S., are upon "Karma" and "Reincarnation" respectively, and give much solid thought in most condensed form.

THEOSOPHICAL SIFTINGS, Vol. V, No. 16, is upon "Some Anomalies in the Biblical Views of the Constitution of Man". It opens with most excellent and impartial remarks, and then proceeds to unfold with learning and discrimination the exact meaning of each Hebrew word used for any one of the human "principles". "Reïncarnation in Tibet" is a reprint from the *Theosophist*.

# Mirror of the Movement.

THE COUNTESS WACHTMEISTER of London recently lectured before the Adelphi Lodge on "How H. P. B. wrote the *Secret Doctrine*", and was afterwards importuned to expand the subject into a book, it being so full of interest and suggestiveness. If she can be persuaded to do so, she will procure additional matter from both English and American friends and thus produce what will be in effect an Appendix to that immortal work.

KALAVANA T. S, New Britain, Conn., was chartered Feb. 8th. Eight new applicants united with five members-at-large in request for Charter, and the Branch thus starts with 13. It is No. 71 on the American roll. The President is Wm. H. Todd, and the Secretary is Wm. H. Witham.

BLAVATSKY T. S. Washington, D. C, is showing great activity and vigor. A series of Sunday evening lectures has attracted more people than the Hall can accommodate, it seating but 125. Mr. Burcham Harding of the Aryan T. S, New York, lectured on "Shall we Live on Earth again?"; Col. R. E. Whitman, U. S. A. on "Theosophy and the Bible"; J. Guilford White, President of the Branch, on "Modern Miracles"; Mrs. Mary A. Watson on "Intuition"; Geo. M. Coffin on "The Purpose of Theosophy". After the visit and lecture of Mrs. Besant on Feb. 12th a new series was begun, the first being upon "Immortality" by Col. Whitman. The dailies sometimes give good reports, and Theosophical articles are appearing.

The revocation by the Y. M. C. A. in Oakland, Calif, of the lease of its hall for Mrs. Besant's lecture was not contested by the lessees, although their legal claim was indisputable, but the daily press took up the matter, and the editorial of the *Morning Times* was one of the most scorchingly contemptuous articles we have ever seen in print. It seems that the President of the Y. M. C. A. knew neither who was Mrs. Besant nor what is Theosophy, and invoked light from the janitor! The janitor knew nothing of Mrs. Besant, but surmised that a Theosophist was "some sort of a Spiritualist". Nothing better could have happened. President Collins was tormented with ridicule and jeers from the press, an enormous amount of gratuitous advertising was vouchsafed, and the Opera House was packed. The occurrence gives an important hint to Theosophists. Y. M. C. A's are very plentiful through the land, and usually no more sagacious than that at Oakland. Cannot they be made serviceable in some analogous way? A Theosophical Apostle, like St. Paul, might, "being crafty, catch them with guile". And then, also like St. Paul, he might make fun of them and expose them. Why should not one of our lecturers prepare a lecture on "Paul, an Initiate of Theosophy" and offer to rent for its delivery a **Y. M. C. A. Hall? Think of this, Brethren!**

League No. 6, Theosophical Workers, Chicago, after a pralayic period resumed activity on Jan. 24th, with prospect of valuable results. It has secured commodious quarters at the centre of the "South Side", near Jackson Park, site of the World's Fair, and established there a free reading-room. The formal opening was attended by a large company interested in propagating Theosophy, and Mr. Geo. E. Wright, President of the Chicago Branch, gave a scholarly lecture on "New Aspects of Old Truths". Great interest was evinced, and it is believed that the League will greatly extend Theosophical thought in Chicago and furnish hospitalities to World's Fair visitors next summer. The Central States Committee elected Geo. E. Wright President, Mrs. F. Pratt vice-President, Alpheus M. Smith treasurer, and Mrs. M. M. Thirds Secretary.

Pranava T. S., St. Louis, is holding a public meeting each Sunday evening, and with continually increasing attendance. Numerous inquiries are coming in, the whole aspect of affairs indicating future strength, and membership be**gins to increase. The old story,—action, then growth.**

Atma T. S., New Haven, Conn., had a lecture on Feb. 12th from Miss K. Hillard upon *Karma and Reincarnation*, on Feb. 19th from Wm. Main upon *Evolutionary Cycles*, and on Feb. 26th from Alex. Fullerton upon ***The Theosophical Mahatmas.***

Kansas City T. S. has waked up very much indeed as consequence of Claude F. Wright's missionary visit. It has added seven members to its roll, promoted the Secretary to be Vice-President, elected a new President and Secretary, and issued a Syllabus of Discussions. The Thursday evening meetings are held at the Society's room, 17 Masonic Building, and visitors may participate in discussion. The new Secretary is Dr. Chas. I. Hungerford, 306 Rialto Building.

Mrs. Annie Besant honored the Aryan T. S. with an unannounced visit upon the evening of February 7th, and took the chair at request of President Judge, whose voice has not yet recovered from its prostration of two and one-half months. After a paper by Miss Hart and short addresses from Misses Stabler and Hillard and Messrs. Fussell and Spencer, Mrs. Besant took in hand the evening's topic and with her unapproachable skill illuminated it with thought and fact and illustration. The presence of the illustrious visitor had

evidently been suspected, for attendance was exceptionally large, and the unsuspicious or slothful may forever lament a loss which they cannot make up and for which nobody need pity them. The excellent system of Associate Memberships is working grandly in the Aryan, and the roll is enlarging with interested students.

Santa Rosa T. S., Santa Rosa, was chartered on February 21st. It has five Charter-members, one from membership-at-large and four new. It is 72d on the American roll. There are now twenty-three Branches on the Pacific Coast.

The Woman's World, a new journal about to appear in Pittsburg, Pa, has requested from a cultured Theosophist a sketch of Theosophy for its initial number.

The Tuesday Meeting of Aryan T. S. Feb. 21st was presided over by Annie Besant, the President being kept away by indisposition. The meeting was crowded. As usual in her own Lodge, Mrs. Besant closed the meeting by summing up the discussion.

Aryan T. S. public lectures on Sunday evenings in February were: 12th, *The Heaven of Theosophy*, Alex. Fullerton; 19th, *Measure for Measure*, James H. Connelly; 26th, *Evolution* (Part I), Miss K. Hillard.

Varuna T. S, Bridgeport, Conn, had a lecture on Feb. 3d from Alex. Fullerton upon *The Common-Sense of Theosophy*, and on the 17th from Miss K. Hillard upon *The Three Objects of the T. S.*

Brooklyn T. S. public lectures on Sunday evenings in February were: 8th, *Historical and Mythological Evidences of Theosophy*, J. H. Fussell; 19th, *Man in the Universe*, Alex. H. Spencer; 26th, *Dwellers in the Astral World*, James H. Connelly.

## Pacific Coast Items.

The Pacific Coast Lecturer spoke in Calistoga, Calif., on January 11th to a good audience, the local Chautauqua Society adjourning that its members might attend. On the 14th the lecturer was at St. Helena, and on the 18th at Napa. On the 19th, by special invitation of Maj. Merriman, Commandant of the Veterans' Home at Yountville, Dr. Griffiths spoke to the 500 old soldiers for two and one-half hours on "Theosophy, Karma, and Reïncarnation". During this long time the closest attention was given, and both officers and men expressed their pleasurable interest. The Library of the Home is to receive a supply of T. S. books.

Allen Griffiths lectured three times on Theosophy, Jan. 25, 27, and 30th, at Santa Rosa, by invitation. Parlor Talks were also given. An attempt was made by opponents to take charge of the meetings, but auditors arose, objected, and stopped the scheme. At the third lecture the same plan was tried by asking if the Coulomb *exposé* had not hurt the T. S. in India. The lecturer then showed that the *exposé* had no basis. Upon this a clergyman asked if Theosophy had done as much for India as Christianity had done for the West. Dr. Griffiths then corrected the misconceptions involved in the question, dwelt on India's actual condition, drew sensible comparisons pointing out that there was as much crime and poverty, person for person, here as there. This was applauded by the audience. At the Roman Catholic Church Father Castle read a long report of Dr. Griffiths' lectures, commented unfavorably, and ordered his flock not to attend any theosophical lectures.

Ukiah, Calif, was visited by Dr. Griffiths Feb. 2d and 6th. A storm was raging, but did not prevent a goodly number of influential citizens from attending on the lecturer and asking him to come again at their expense. A good sign. Leaflets were distributed and local papers accepted articles on Theosophy.

Ballard, a suburb of Seattle, Wash, had a lecture on Theosophy on Jan. 27th and another on the next Sunday by Mr. and Mrs. F. I. Blodgett.

Lake Park, near Tacoma. On Jan. 23d Mrs. Blodgett and Bros. Sheffield and Gibson of Narada Branch lectured here.

Puyallup. In the Unitarian Church there was given a lecture on Theosophy Jan. 29, by Mr. and Mrs. Blodgett and Mr. Gibson.

Seattle. At the Armory a joint debate recently took place between a champion of Churchianity and a Secularist, a large audience of thinking people being present. A sagacious Theosophist, Mr. E. O. Schwägerl, took advantage of the opportunity to advertise Theosophy by printing and distributing among the crowd a large number of cards setting forth the aims of the Society, as well as cordially inviting all to attend the Sunday evening local Branch meetings.

Pacific Coast Lecturer. When the General Secretary was in California the idea of having a lecturer on the Coast came to a head and Brother Allen Griffiths of San Francisco was selected. He gave up his business to do the work, and the Committee on the Coast offered to raise the money for the purpose of getting the work done. This is not the same as the employment for a salary of a minister, but is the enabling of a sincere and practical Theosophist to go out and spread Theosophy up and down the great Pacific Coast. The report of the work issued with an appeal for funds is good. 7000 miles have been traveled, 55 cities visited, 56 lectures given, 30 parlor talks had, 27 branch meetings attended, 18,000 leaflets distributed, and 500 columns of press reports secured and nearly all favorable to the ideas given out. Members and branches coöperated, but some failed to pay, hence certain individuals had to advance for deficiencies. These advances have been made by persons in other parts of the country than California. This should be recollected, as it will show to those on the Coast who did not pay that in the centre and the east there is no desire to keep means for special districts. It is to be hoped that the Coast members will make the next year a great success, for the work of a traveling lecturer benefits all places by reaction and by the making and educating of public opinion.

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### SEVENTEENTH T. S. ANNIVERSARY IN INDIA.

The Seventeenth Anniversary of the founding of the T. S. was held at Adyar, Madras, on the 27, 28, and 29th of December, 1892. It was not, of course, a General Convention of the whole Society, as the Constitution has no provision for such, though one is to be added, but was the occasion of the Indian Section Convention. This being held where the President now is and his official headquarters being there, he takes it as the time when he can present to a large meeting of the members his annual report made up from those given to him by the various sectional officers, and of course at the same time he presides at the meeting of the Section. At this meeting delegates and members were present from India, Europe, the United States, and Ceylon. Bro. Walter Old

came from London and had credentials from the American Section. Bro. B. Keightley was there as Secretary of the Indian Section, and the meetings were full of interest. The first day opened at noon with Col. Olcott in the chair. He read his address.

Thirty-one new Branches were formed in the year; up to the close of 1892 he reported 310 charters from the beginning of our history, leaving 250 living ones. The new ones were: Asia 8, Europe 7, America 13, Australasia 3. Again America is in the lead according to cyclic law. It is not vanity. The table for years is as follows:

| 1875 | '76 | '77 | '78 | '79 | '80 | '81 | '82 | '83 | '84 | '85 | '86 | '87 | '88 | '89 | '90 | '91 | '92 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | 1 | 2 | 2 | 4 | 11 | 27 | 51 | 93 | 104 | 121 | 136 | 158 | 179 | 206 | 241 | 279 | 310 |

The Adyar library has 5,381 books in a vast variety of languages. This work merits the good will of everybody.

The estate of the T. S., consisting of the grounds and buildings, the books, the furniture, and the cash—not much—has been put in the hands of a board of trustees consisting of men from all parts of the world, thus: Col. Olcott, Bro. William Q. Judge, Bro. B. Keightley, Bro. G. R. S. Mead, Bro. S. V. Edge, Bros. Tookaram Tatya, N. D. Kandalawala, and V. Coopooswamy Iyer. Thus no trouble can arise, and we can all go on spending all the money we can for the work and not bother ourselves about the property the T. S. does own. Our movement is really one that goes on without money in great measure, as those who have the money are willing to spend it all for the Cause and trust to Nature to look out for them, and the remaining members have perhaps enough to do to look out for themselves.

The Ceylon work shows magnificently, owing to the efforts of Mrs. Higgins, formerly of Washington, U. S., and the work of all those who have helped her. Mr. A. E. Buultjens was made the General Manager of the Buddhist schools and was present at the Convention. The Colombo T. S. was most active in the work.

Receipts from America are given; as donations, 3779 rupees; for charters and diplomas 1739 rupees; which is more than half of the total from all parts. That total is 9850 rupees, of which Europe sent 1004 rupees, India 978, Australia 236, and China 10. These are rough, as we confess an inability to analyze the accounts. The surplus not given here comes from one place or another. America's total is 5518 rupees, and a greater part of that from the city of New York. If does not clearly appear that India gives as much as she ought. We have no faith in the idea that they are too poor. They are poor, we admit, but from a personal knowledge of the American ranks the fact is that here the members are very poor and have hard work to get on, and what money they do send is taken from the remuneration they get for labor. Every one knows that if it is true high wages are paid here it is also true that rents and other high-priced necessities eat up all that a man can earn. We would all like to see India help itself more, while we are willing to send a good deal of our money there. That the Indian Section can get money if it likes is proved by the fact that its payments to the Olcott fund, made up when some thought he would retire, amounted to 2072 rupees as against only 576 from America and none from Europe. In a personal matter where personal sympathy is aroused, they were able to get the money and go ahead of the rest. Of course the other Sections would in time have given much, but America knew there was no need then, as it was aware he would not retire. But the fact proves that India can get money. Refer-

ring to the pension fund the President said he had invested it in government notes at the pleasure of the subscribers.

The Indian Section report put the Indian Branches into four classes:

First class being really active branches, five in all; second class working fairly well, fifteen; third class paying dues but doing little, seventy-one; fourth class absolutely dormant, fifty-four. The work goes on as usual, but Bro. Keightley does not know whether the results from long tours warrant the expense of them.

On the last day there was a meeting in Patcheappá's Hall in Madras. Bro. Old spoke, also Bro. English from America, and there were other addresses. Col. Olcott in closing said that his work for the Buddhists would be as much for the benefit for the movement as had been previous work for the Hindu cause. This is true, as so far as concerns religion the T. S. tries to make every man know his own and practise it or else give it up for one he thinks to be better, and it is only by a comparative study of religions that we can get at the truth on which they are one and all based.

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### ANNIE BESANT'S TOUR.

St. Louis was reached 19th of January with the thermometer very near the zero point and a great change from the heat of San Diego. Mrs. Besant went to Southern Hotel, met members of the Branch and the Branch also. She lectured that night on "Labor Strifes in the Light of Reincarnation". There was not a large audience. Experience has shown that labor questions do not attract in her case, but that people wish to know of Theosophy. A lesson thus was learned,—to stick to Theosophy. Blame for this must rest on us and not on Mrs. Besant, as she did not select the title.

Indianapolis was the next, on Jan. 20th. Reaching there at noon, she met members, was interviewed, and in the evening lectured in the Unitarian Church on "Hypnotism, Mesmerism, and Theosophy". Dr. Adkinson and others worked here very hard.

Cincinnati was reached at noon of the 21st of January, the weather being still very cold. Dr. and Mrs. Buck and others met her, and she stopped with the Bucks on Walnut Hills. A continual stream of people called upon her, and if she had had to shake hands with all, an amputation would have been indicated. She was interviewed, and also addressed the Branch. Dr. Buck's house was packed, in rooms, halls, and stairs, and our old friend's heart must have almost burst. He could see, as we do, that is was the result of all his work under great difficulties for years. It made him go back in memory to the letter H. P. B. wrote him years ago on the head of a barrel with a bruised thumb, just as she was about to go to India. Mrs. Besant the next afternoon and evening lectured in Pike's Opera House, and on Monday in Scottish Rite Cathedral to large audiences. Escorted to the station by the Bucks, she went to Columbus with Mrs. Buck.

Columbus: here Rabbi Eisenberg and Prof. Waggoner met the party. A lecture was given that evening on "Evolution of Man" to a fair audience in the Board of Trade Auditorium. Next day she left for

Dayton, arriving at noon. A lecture was given there at Knights of Honor Hall, and on the 26th two meetings were had of questioners and interested persons. She left for New York that night, and arrived once more safely on the Atlantic shore on 27th of January.

New York: on Feb. 2d and 5th she lectured in Chickering Hall upon "Ghosts

and Apparitions" and "Theosophy and Christianity" to good audiences. The latter lecture was especially fine and thrilled all the hearers. On the 6th a lecture was given in the afternoon upon "Theosophy and Recent Science" in the Hall of the Headquarters Building at 144 Madison Ave, to a good audience.

A SUPPLEMENTARY TOUR was then begun, to take in Philadelphia, Baltimore, Washington, Pittsburg, Providence, New Haven, and also New York. Philadelphia on the 5th gave a fair audience, Baltimore the 9th another, Washington the 12th at the Academy of Music furnished a crowded house. Meetings were had with members and others. Pittsburg was reached the 13th in a rain storm which kept up next day. She lectured 14th in Carnegie Hall, Allegheny City, on "Theosophy and Recent Science", and met members. Leaving Pittsburg at 3 a.m., she arrived at New York on the 15th at 5 p. m., took a day's rest, and on the 17th went to Providence to lecture 18th, from there back to New York for a Sunday lecture on the 19th in the upper part of the city commonly called "Harlem", and on 20th went off to New Haven for another lecture. Thus ends a successful tour. Thanks to her, to Karma, and to all the kind and earnest members who everywhere gave time and labor and were correspondingly benefitted.

### A WORD OF THANKS.

DEAR BRO. JUDGE:—Will you grant me the hospitality of your columns to send a word of thanks and farewell greeting to the many Branches and members of the T. S. that have shown me unvarying kindness since I set foot on American shores on the 30th of November last. From New York on the Atlantic to San Francisco on the Pacific, I have had but one experience: that of warm welcome to me as servant of the Theosophical cause, and hearty coöperation in the spreading of the Theosophical message. If I say naught of persons, nor of kindness to me as person, it is not because I have not kept grateful memory of over-generous consideration and goodness; but it is because in this work we are all one, and the work overshadows the workers.

In all the towns I have met comrades devoted to the service of the Masters and counting it privilege to be allowed to put hand to Their work; the Society must grow in depth and in extent where such hearts are found, for in them beat the pulses which carry the life-blood through the whole body. Let me put here on record my experience that just in so far as some members in each Branch feel this deep inner conviction of the reality of the forces behind the movement, and are earnestly devoted to the Masters as the Leaders of Humanity, so far does the Branch as a whole flourish and the movement in its district spread. I knew this ere I came, and the knowledge has been deepened since.

And so good-bye and good fortune. ANNIE BESANT.

### CLAUDE F. WRIGHT'S LECTURE TOUR.

Since Jan. 19th Bro. Wright has lectured and visited as follows: On Thursday, Jan. 19th he gave an "An Outline of Theosophy" in Unity Hall, Kansas City; the Sunday following he lectured on "Reincarnation" in Olmstead's Hall. On Tuesday, 24th January, he lectured again in Unity Hall on "The Esoteric Philosophy". The Thursday following he lectured in the new rooms, 912 Walnut Street, of Kansas City T. S. on "Dreams". On the Sunday following he addressed the Science Association on "Theosophy", and Tuesday, 31st January, the Kansas City Branch on its work and gave suggestions for renewed

activity. February 2d, he lectured before the Branch on "Universal Brotherhood". The Saturday following he left for Memphis, Tenn. Here he attended meetings nearly every night for a week, besides lecturing before the Nineteenth Century Club February 9th, and giving a public lecture in the Hebrew Hall, Sunday 12th. This was followed by reorganization of the Memphis Branch on 13th of February, on which evening Mr. Wright left for Chicago. Nine new members joined during Mr. Wright's stay in Kansas City, and nine during the week's visit to Memphis. Both Branches are now on a good permanent footing and hold weekly meetings. The former has a room of its own and the nucleus of a library. Besides the lectures noticed above, Mr. Wright has made numerous personal calls, given parlor talks, and written newspaper articles.

### RESPONSE TO THE GENERAL SECRETARY'S APPEAL.

Since the report to Jan. 20th, 79 individuals have contributed $296.05, and 5 Branches $24, making a total to Feb. 21st of $1009.36 from 214 individuals, and of $46.45 from 11 Branches. Evidently this gives great relief to the treasury, and, adding to it the dues paid and still to come from Branches, excites hope of a sufficiency for the year's expenses. Hope may blossom into certainty if all members and Branches emulate those in the above account. Once more the General Secretary has to thank those who thus show their personal interest in the work and their sense of what is desired by its Greater Friends behind it.

WILLIAM Q. JUDGE.

### NEW YORK HEADQUARTERS BUDGET.

| | | | | |
|---|---|---|---|---|
| Deficiency reported in February Path | | | | $386.20 |
| Contributions since Feb. report: | | | | |
| Members of Aryan T. S. | $59.00 | G. D. A. | $ 10.00 | |
| E. P. J. | 10.00 | A. H. B. | 1.50 | |
| W. J. W. | 5.00 | A. M. B. | 25.00 | |
| E. S. | 5.00 | | | 115.50 |
| Actual deficiency Feb. 21st | | | | $270.70 |

## Notices.

I.

Branch Paper No. 30, *Theosophy as a Religion*, read before the Aryan T. S. by Mrs. Ursula N. Gestefeld, was mailed to the Secretaries on Jan. 21st. Branch Paper No. 31, *Mediatorship and Mediumship Theosophically Considered*, read before Cincinnati T. S. by Edgar A. Edwards, was mailed to the Secretaries February 21st.

II.

A correspondent offers $1.00 for each number of *Lucifer*, Vol. I, Nos. 1, 2, 3, 5, and 6, and Vol. II, Nos. 7 and 8. Address PATH office.

**Rapidity and clearness of the intuition are obtained by attending also to its errors.** —*Book of Items.*

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